



Esoteric Tasks

The tasks are often manipulated. This may include the addition of new tasks, the omission of tasks or the changing of existing tasks. The tasks which have been circulated are traditional but are not obligatory. They are not sacrosanct or dogmatic and can be added to, evolved, refined, and changed, as a result of the esoteric pathei-mathos of those who have lived one or more of those ways and thus who may as a result have developed their own personal weltanschauung. Is the one borne lame deprived of union with theos? The tasks are exoteric expressions and do not constitute the entirety of each sphere. With each sphere is also an esoteric set of tasks {1}.

Initiation is the opening of the gate that leads to the path, the first part of which is downward or 'shadowed'. Thus, the second sphere may be said to be an acceptance of certain hidden forces within ourselves. The third sphere {2} is marked particularly by the confrontation of the anima/animus, the development of oneself in the areas represented by the archetypes given by Jung {3}. The fourth sphere involves the expansion of empathy and rôles explicitly of a nature deemed good for the community. Artistic expressions or profound knowledge may be developed especially during this period including classic artistic methods of literature, painting, instrumental music, singing or modern artistic pursuits.

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Notes

{1} The first two stages may be said to represent a confrontation with the shadow aspect of the psyche of the individual – and an integration of this aspect followed by transcendence, giving thus a new synthesis. The third stage may be said to be a confrontation with what Jung has called the ‘anima/animus’: the power and fascination of love, eros. The fourth stage represents the emergence of the ‘self’ from a fusion of ‘ego’ and ‘unconscious’. The fifth stage represents the development, within the individual, of wisdom – an understanding beyond the self.

Each stage has an alchemical process associated with it, representing the means and the insight attained: for example, the process for the second sphere, Mercury, is Separation – and the form this takes is ‘indulgence’. The Grade Ritual associated with this stage is in a sense a symbolic representation, psychological terms, of the alchemical process.

Those who wish to follow the seven-fold Way should undertake the Grade Rituals in order, beginning with that of the first sphere – Initiation. Each stage of the seven-fold Way provides you with both personal (i.e. ‘emotional’) and magickal experiences, and these experiences are consolidated during the next stage. In short, the stages provoke, by their nature, self-insight, and this insight is a gradual process of learning.

{2} *In the third, that eagerness which deceives, no longer functioning.*

Eagerness of attachment to the masculine or muliebral emanation. Eager meaning "full of keen desire" (early 14c.) The English word kept a secondary meaning of "pungent, sharp-edged" till 19c. (as in Shakespeare's "The bitter clamour of two eager tongues," in Richard II). The third sphere is a new calmness and marked by composure.

{3} The anima includes the archetypes Eve, Helen, Mary, Sophia. The animus includes the archetypes Tarzan, Byron, Lloyd George, Hermes.